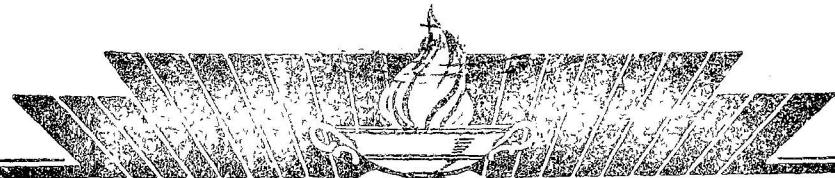


SPECIAL ISSUE

REGD. NO. M 272

VOL. LIX NO. 12 ||

|| DECEMBER, 1953



THE EDUCATIONAL REVIEW



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The Educational Review

MONTHLY RECORD FOR INDIA

VOL. LIX.

DECEMBER 1953

12

Religious and Moral Education in Secular India

BY SRI K. T. RAMASWAMY IYENGAR,
Superintendent, Deaf & Blind Boys School, Mysore.

WHEN we talk of the religious and moral education of man, it is better to have at the outset the meaning of religion and morality made clear to ourselves. It is not my intention to define religion, for that is a difficult task which baffles even the philosopher. For my purpose, it is enough to consider one or two definitions and understand the movement of thought in that direction. George Galloway says of religion as follows: "man's faith in a power beyond himself, whereby he seeks to satisfy the emotional needs and gain stability of life and which he expresses in acts of worship and service". This arises out of the fact that after one has had all things that he could desire on earth, there is still some dissatisfaction, some divine discontent, which seeks satiety in the quest for ultimate happiness. That there is a striving for a better state of existence is no doubt a tribute to the nobility in human nature. As Matthew Arnold would put it, this is a power not ourselves, that makes for righteousness. "This disposition of the heart and will through which a man comes to care for the highest things and to live in gentleness and inward calm above the surface aspects and accidents of life, we call in its inner nature Spirituality; when it is embodied in outward forms and institutions and spreads among the whole

communities, we call it religion". And religion is a force for good. It determines the attitude towards life. It represents the soul, the peculiar spirit, thought and temperament of the people. It is an expression of the spiritual experience of the race, a record of its social evolution, an integral element of the society in which it is found.

Religion and morality are not different. George Galloway says: "It is not possible to draw a hard and fast line of distinction between the two spheres, and to say, for example, this question is purely religious and that is purely ethical. They are stages of the developing spiritual life of a man who moves upward to his divine goal. Any attempt to divide them and to oppose the one to the other rests on a fragmentary and superficial conception of human nature". Summing up, it can be said that the essence of morality is right conduct and the inspiration for this comes from religion.

RELIGION AND EDUCATION

The relation of religion to education is close. Both recognise the spiritual needs. Both seek to enlarge man's horizon and quicken his aspirations. Religion gives strength and courage to meet the changing needs of life. Education is for a living and to adopt oneself to life. The

believer in a God loves his fellowmen and seeks their highest good. Education aims at a social order that does not delight in exploitation, in personal gain, but would seek the welfare of the world. Hence as Burton says: "Religion and education are allies. Religion sets the ideals and the attitudes. Education tries to achieve them".

In regard to religious education in India, the British followed a policy of strict neutrality. That was because religion, instead of being a unifying force, brought in conflicts and left us divided. Gandhiji in his Wardha Scheme of Education has said: "We had left out the teaching of religion from the Wardha Scheme of Education because we are afraid that religions, as they are taught and practised to-day, lead to conflict rather than unity. But on the other hand, I hold that the truths that are common to all religions can and should be taught to all children". Again in the *Harijan* (16—7—1938), answering a correspondent, he wrote: "I regard it as fatal to the growth of a friendly spirit among the children belonging to the different faiths, if they are taught either that their religion is superior to every other or that it is the only true religion. If that exclusive spirit is to pervade the nation, the necessary corollary would be that there should be separate schools for every denomination with freedom to each to decry every other, or the mention of religion must be entirely prohibited. The result of such a policy is too dreadful to contemplate. Fundamental principles of ethics are common to all religious. These should certainly be taught to the children and that should be regarded as adequate religious instruction so far as the schools under the Wardha Scheme are concerned"

Commissions have been set the task of examining the question of religious education in our country. They were convinced about the inadequacy of the purely secular education, but were unable to suggest any definite measures

of improvement. The Central Advisory Board, at its meeting held in January, 1944, recognised the importance of ethical and religious instruction and appointed a special committee to examine the desirability and practicability of providing religious instruction in educational institutions. The Committee, after fully considering all aspects of the questions, resolved that, while they recognised the fundamental importance of spiritual and moral instruction in the building of character, the provision for such teaching, except in so far as it can be provided in the normal course of secular instruction, should be the responsibility of the home and the community to which the pupil belongs. In the opinion of Dr. Radhakrishnan, if this guidance is left to the homes and the communities, the chances are that communal bigotry, intolerance and selfishness may increase. If we cannot leave the scientific and literary training of the pupils to the homes and the community, much less can we leave to them the religious training which is necessary for the full development of the child.

How Independent India has viewed the problem of religious and moral education has now to be stated. The difficulties through which India passed in recent years led to the formulation of these principles, which are embedded in its constitution.

Article 19 (i): No person may be compelled to pay taxes the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination.

Article 21: No religious instruction shall be provided in any educational institution wholly maintained out of the State funds, provided that nothing in this clause shall apply to an educational institution which is administered, but has been established under an endowment or trust which requires that religious instruction shall be imparted in such institution,

Article 22 (i): No person attending any educational institution recognised by the State or receiving aid out of the State funds, shall be required to take part in any religious instruction or to attend any religious worship that may be conducted in such institution or in any premises attached thereto, unless such person or, if such person is a minor, his guardian has given his consent thereto.

As Dr. Radhakrishnan states, the reasons that impelled these resolutions are the following :

1. Every one should have a right to believe and teach according to the dictates of his conscience.

2. Public funds realised by taxes shall not be utilised for the benefit of any particular religion.

3. As we have in our country the followers of the Hindu, Christian, Muslim, Sikh, Buddhist, Jain, Zoroastrian and Jewish faiths, State educational institutions cannot hope to provide religious instruction in all these faiths.

So the constitution makes out that the State should not get mixed up with the encouragement of any particular form of religion. It provides for equal opportunities for all religions. There are no special disabilities for any religion. In America the same principle is discernible. There is no established church. All religious bodies are absolutely equal before the law and unrecognised by the law, except as voluntary associations of private citizens. Australia, too, has in its constitution the following clause. "The Commonwealth shall not make any law for establishing any religious observance or for prohibiting the free exercise of any religion, and no religious test shall be required as a qualification for any office or public trust under the Commonwealth." So India's line of action is in consonance with that of other secular states. But what type of religious and moral instruction in this secular state is to be given remains to be solved.

Though there is no state religion in India, it must not be forgotten that India is deeply religious and has always been actuated by the highest religious ideals. Hence religious and moral education cannot be omitted from schools, but its shape and character should be determined taking into consideration the way India has understood the meaning of religion. A man's religion is judged not by his beliefs, but his character and disposition. Religion is a process of self-purification. It is realisation attained through discipline, training, *sadhana*. The religious soul must seek for divine fulfilment not only in heaven above, but on the earth below. "On earth, one family" is the rule of the righteous. They would wage war against oppression and injustice wherever found, and prevent the exploitation of one individual by another, one group by another and one nation by another. One very illustrious example known to every one is that of Gandhiji. His life and character exemplify the teachings of religion. The need of the hour is such an understanding of religion. And India whose policy in philosophy has been "live and let live" would wish to understand religion thus. It must be a pursuit of goodness, beauty and truth and the practice of virtue. Religion must educate the heart and the emotions and discipline the will. It must stir up the emotions of awe and reverence. It must uphold the fatherhood of God and brotherhood of man.

In consonance with the interpretation of religion as stated above, the practical measures that have to be thought of may be of a universal nature and as follows:—

In the pre-adolescent period, when the mind is young, appeal should be made through religious stories and biographies, parables and legends, fables and myths with plentiful use of visual and auditory aids, such as pictures and maps, songs and dramatisation. The value of religion is in its supply of standards of duty and rules of action. A child's idea of God is

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that He is all good, righteous, powerful, wise merciful and knowing. God loves or punishes according as one is good or wicked. To quote just one or two stories, we have those of Dhruva and Prahlada. An appeal to God is more effective. He is everywhere. He judges every motive. He sees into every man's heart. It is because of this that Kanakadasa could not get a secret place to eat his plantain, as he found God everywhere. And Nanak, when criticised for having stretched his leg in the direction of God, replied respectfully that God is present in every direction. These and other similar ideas make the mind of the young develop a sense of awe and mystery and reverence, which no human personality or agency can build.

As regards the adolescent, the weighty recommendations of Dr. Radhakrishnan for training the University students in a spiritual life may be repeated here with profit.

1. That all educational institutions start work with a few minutes silent meditation.

2. That, in the first year of the degree course, lives of the great religious leaders like Gautama the Buddha, Confucious Zoroaster, Socrates, Jusus, Sankara, Ramanuja, Mohamed, Kabir, Nanak, and Gandhi be taught.

3. "That in the second year, selections of a universalist character from the scriptures of the world be studied."

4. "That in the third year, the central problems of the philosophy of religions be studied."

These may not be regarded as vague and colourless. Suffice it to say that, if the principles contained in the above are understood, the essence of religion would have been understood. For those that are in need of a deeper study of religion, more ways than one are open to assuage their hunger for real knowledge.

When we think of religion as the motive power propelling people to act

virtuously, we must think of ways in which to develop moral qualities. Moral qualities do not develop in a vacuum. It is in the whirl of society and by conscious effort that they develop.

Morality is the warp and woof of the social life. It is present everywhere, in the situations of the school, in the situations of the home, in the situations of the outward world and in the subjects we teach. History and Geography tell us of the economic interdependence of men and make us appreciate the human civilisation of which we form a part. The weakness or strength of the institutions that existed must make us judge the evil or good therein and these must serve to build up moral ideals which must result in good conduct. Literature in its content is an appeal to the emotions. It builds sentiments and enriches experience. It presents powerful ideals of conduct and makes the good attractive, the base ugly. The contribution of science is in giving us a scientific attitude. One can weigh the pros and cons of actions, and come to honest conclusions. The discipline of science lies in that it removes dogmatism, intolerance of other views, bias and bigotry. Music with *Bhakti* has an appeal to the soul, and stirs it to its depth. It is a social art. It has a unifying force. Children love it and find expression and inspiration through it for the deep longings of their soul. Thus, it is seen that in the subjects we teach, there is a moral content latent, which in the hands of a wise teacher can be used to stimulate thought on moral values.

Although such knowledge is necessary, knowledge in itself is not power. Knowledge in action is power. Quite a large number of people have knowledge, but cannot act either wisely or virtuously. Just as strong muscles cannot be developed without exercise and proper nourishment, so also good conduct is not developed without right action. In life, practical situations which call for right action, arise. In the daily life, in games,

in social meets, in the actions of men and women, moral problems crop up and confront us. While problems that arise in the books have no direct motivation, these problems that arise in social life do act as powerful stimuli. These problems, as and when they arise, must be used, and weighed so as to arrive at moral judgments. They must serve as the guiding factors at the psychological moment. Action must follow, when similar circumstances repeat themselves. A scientific analysis of our actions by ourselves would lay bare the defects of our actions, and that must serve to guide as subsequently. Religion is the manifestation of the divine in man. Progressively, man must by his actions go up the ladder of virtue to the kingdom of heaven.

The pivot of religious and moral instruction is the teacher. His personality is what counts. It is true that religious ideals are more "caught than taught". Whoever can forget the great teacher, the father of the nation, Gandhiji? His life and character exemplify the teachings of religion. His honesty, sincerity, undaunted courage, his readiness to fight for a just cause, his gentleness and other virtues, have left their conscious and unconscious influence on the nation, and have lifted it in the estimation of one and all. They have left a permanent impression on India. In the shaping of the conduct, the personal life of the teacher is important, in as much as it is contagious. The teacher must be the living embodiment of the noblest ideals. He is the immediate model to the pupils, and he must, if he is to inspire the life of the young and impressionable ones, order his life in the path of virtue.

Another agency of moral and religious instruction is the home. It is a verity that one takes after the parents. The influence of the lives of the parents and in general of the home on the minds of the young, can never be under-estimated. The home, in fact, is the first teacher.

The habits of the home would mould the child and give it the first impressions of conduct, morality and religion. Consequently, it is a duty enjoined on the parents to order their life in such a manner, that it might be a force for good in educating their children.

Society is no less an agency for good or bad in the building up of character and moral values. "Tell me who your friends are and I will tell you what you are" is a statement known to one and all. One can generally infer the character of a person from the society in which he is placed. The influence of the wicked brings the moral degradation of the person, while that of the good elevates him. Hence, society too must act in a manner suited to lift the moral level of the pupils.

TRADITIONS

For most of us to "do as the others do" is enough. Our group life is such, that we cannot escape from the current of influence set up by the traditions. They regulate human conduct. Childhood and youth, being the plastic period, must be utilised for inculcation of attitudes and ideals. That is just the time, when proper influences must be let in, in the form of social control, and when the mind must be directed to wholesome activities and the emotions appealed to, for the building up of the personality. So good traditions must be established in and outside the school. Good traditions which may serve as factors of social control, may be established in a school by arranging for the following activities. While responsibility might be vested for organising these in the students, necessary guidance must be given by the staff members, who by their personal example must exert a healthy influence.

1. Group prayer and discipline when moving to stipulated seats. Observing silence for a minute : praying in chorus.
2. Observing the days of founders of religions.

3. Observing important festivals and knowing their meaning.

4. Arranging for assemblies and seeing to it that they maintain order.

5. Observing good conduct when teams move outside to play against other schools and good behaviour in general.

6. Social service units—and their assistance to society.

7. Mass drill.

8. Decorating the school in artistic ways.

The influence of work on morality is very great. It is a well-known saying that an idle mind is a devil's workshop. In idleness, the mind is prone to think evil thoughts. To immerse oneself in work is to bridle the roving mind which would otherwise run amock. While admitting that self-control must spring from within, it must be said that useful recreation and occupation are great aids to lead a moral life. In recreation, that which is lofty must as a rule be chosen. Things that inflame the mind and act as evil stimuli must be avoided. Good books, lofty music, group games, scouting, several activities, village uplift work and such other activities keep the mind under discipline and develop moral qualities. Scouting and Sevadal, without being founded on any religious creed or sectarian doctrine, emphasise religion in practice. Profitable manual labour keeps the mind and body engaged. Honest work, apart from bringing a return which is a helpful factor in leading a satisfied life, is in itself lofty and elevating.

The next question that suggests itself to me is ; "Shall we be content with no more than an intense love of God and humanity ?" The answer to this is found in the lives of the saints. They did not worry about *dvaita* or *advaita*. Yet they loved God, loved humanity, led virtuous lives and inspired innumerable people. Such were the lives of the Alwars, Tiruvalluvar, Thyagaraja and

many other illustrious men. Why worry about the problematic points?. It is enough to believe in God, the life of all life, the Alpha and Omega, the beginning and end, the first and the last. Tennyson has said :—

Immortal love,

Whom we that have not seen thy face
By faith and faith alone embrace,
Believing where we cannot prove.

Gandhiji in his talk on God has said that nothing is gained by disbelieving in Him. If on the other hand you believe in Him, you have the leaven for hungering and thirsting after a righteous life. The philosophy of religion is much above the common man. Its disputation are difficult to comprehend. It is true that a certain amount of knowledge is essential. Those that need it are those that can cope up with the intricacies of logic, and they are a few. To them, there are ways open to pursue their study in search of God. At the University level, the philosophies of religions may be given. In a secular state, the responsibility of religious education devolves on the home and community. The community can arrange for courses in theology according to their faith. The heads of Mutts can arrange for lectures and lecture tours to expound clearly and scientifically their schools of thought. Under the auspices of one faith, learned lecturers of other faiths might be invited to deliver lectures on faiths, so as to promote healthy understanding. Time was when in Nalanda people of all faiths discussed their philosophies in a spirit of understanding and friendliness. Such lectures will slake the thirst of the God-minded logicians.

Moral and religious education is for implanting a belief in God. And a belief in God supplies the necessary scale of values and the driving force to lead a life of self-control and self-purification. It is not enough, if each one thinks of God and leads individually a pure life.

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Abou Ben Adhem was blessed by God and appreciated most by Him, because he loved his fellowmen. Individual purification apart, each one should set himself the pleasant task of seeking the good of the greatest number. If these ideas would work in practice, and they must

if society is to progress, we would have a heaven on earth, and the purpose of religious and moral education, namely, to create a new order of society, which believes in good, and hungers and thirsts after righteousness, would have been fulfilled.

Educating Teachers for a Free Society

BY SHRI A.N.K. ADALATI, *Principal, Govt. Training Institute, Tikamgarh (V.P.)*

NOBODY can deny that the teacher in an educational system still remains a more important factor than all the other educational factors put together—syllabus, text-books, equipment and buildings. Even the educational progress of a country can be measured by the number of inspiring, stimulating, and 'human' teachers it has the good fortune to possess. The ultimate success of our educational movements depends on the keenness and capacity of the teachers, who are to work them out practically. It is, therefore, that the men engaged in the work of training teachers should clarify their ideas and try to understand the aims and objectives of their activity. Thus, the teacher-training department is considered the most important part of any educational structure.

Nowadays we see that the days of a dignified teacher in India are gone. Today he has no status, no stability of service and no peace of mind. Many times jobs of various kind are entrusted to him, viz., to discharge clerical work, collect cycle-tax, do postal work and so on. Above all, the salary of teachers is a national scandal. Besides, our teachers are teachers not because they ever craved for this profession, but because they could not find jobs elsewhere. In our country, there are always a large number of people who often find nothing to do. They are therefore driven to take up any work which they can manage to secure, and thus, without exercising any choice, they find themselves enrolled as teachers

poorly paid and discontented. These sorry factors really tell upon the class-teaching and ultimately on the educational structure of the country.

How then are we to bring about a change? I pin my faith more to evolutionary methods than to revolutionary; for no educational system, having taken so deep roots, can be changed overnight. The change can only be visible by taking up the work in two forms viz., selection of good personnel for teaching profession and giving a new orientation to teaching, education in order to meet the urgent needs of modern education. A brief description will clarify the each aspect.

First, the teaching profession should be able to attract suitable persons in our country. Persons should not be drawn to this profession by sheer economic necessity, but by a sense of vocation. Hence the free society will have to pay the teachers reasonably in order to attract good personnel to this profession. Being financially sound, these teachers will command social status and would naturally take interest in their work. No doubt, teaching is a form of social service, but like all other professions it is also a bread and butter question. Hence teachers in free society deserve to be paid adequately in order to enable them to discharge their duties quite honestly and efficiently.

Besides, in a free society, no school can permit itself to be indiscriminately propagandist. This naturally would demand selection of suitable candidates

likely to make good as teachers in an educational system. Here a system of fairly elaborate individual records of all candidates can assist us in the selection of teachers, and those who are likely to prove misfits in this profession can easily be eliminated.

Secondly, free India is at present having programmes for the development of education in every direction viz. Pre-Basic, Basic, Post-Basic, Social Education, Technical Education, and Education of the Handicapped. Thus, the teacher of the free society will not be concerned with the education of the privileged few alone, but with the education of the entire nation. He will have to shoulder a great responsibility i.e., the development of personality of every individual in free society, where everybody will have to get rid of existing caste, sect and narrow provincial prejudices.

Hence this ideology would demand a change in the curricula of teacher-education. Training institutes will have to keep in touch with the realities of life and stimulate a social consciousness in student-teachers. They will have to acquire realistic insight into the needs of the community. The teachers should be made to realize through discussion, study and actual contact with social institutes, the nature of the demands which the society is likely to make on the students whom they are to educate.

Thirdly, training institutes will have to keep in touch with recent researches in education. Practical problems and actual situations of schools will have to be kept in view. Staff-meetings should be held occasionally to discuss the problems facing the schools in their everyday working of the school.

A free society would demand that keeping pace with modern ideas in educational theory should not be divorced from practice. However, in this society, we will be having demonstration schools attached to every training institute. These schools, if equipped properly and having trained staff, can easily radiate

new light and can be a source of inspiration to the teachers. Besides, demonstration lessons at intervals would enable the teachers to acquaint themselves with the methods that are often being advocated in the class-room.

Fourthly, the promotion of nationalism and inter-nationalism will be one of the major objects of teaching, and this urge will guide and direct the teacher of a free society. Here, the teacher should not fail to inspire children with the wealth of culture bequeathed to the present stock of world progress. Hence training institutes would require well equipped libraries, whereby their pupils might find an opportunity to study widely and deeply. Extra-mural lectures and extra-classes will have to be organized to achieve this aim.

Fifthly, the educational thought day by day is inclining to the side of integrated curricula, in which children are taught knowledge and skill without any hard and fast distinctions between the so called subjects. Hence in the new society we will be having integrated curricula, where the approach would be based on the unity of life and knowledge based on the school programme. The teachers will have to adopt a new point of view and even approach in teaching. They will have to take the unitary point of view and correlate the various branches of knowledge. There would be no rigid time-table in the new schooling: and training institutions would be having a new approach to education.

Sixthly, we have to keep in view the fact that the education from the pre-basic or primary stage is to be craft-centred or at least correlated with craft work. This introduction of craft in education is in one way or the other a radical change based on psychological, moral, and sociological reasons. It is really inspired by a new ideology, educational and thoroughly social, and is a clear move in a bigger, broader programme of all round reconstruction in life and society. The teacher should understand and have

faith in new ideals and must have a will to work to his best. This approach would cultivate a new vision and outlook in a free society.

Finally, the teacher in a free society assumes heavy obligations. He has not only to give knowledge but to teach pupils motor skills; he has to look after their health and welfare; he has to study and develop their individuality and to shape them into useful citizens.

Thus, armed with knowledge and wisdom and the vision of a better world, these teachers will always go forth in pursuit of an ideal, which may never be wholly realized but will urge them forward. Surely, these teachers will struggle persistently to lead the world out of the chaos and misery in which it is caught today and work as the architects of a just and harmonious society.

Universities and the Future

BY G. D. H. Cole

THE publication of the Report of the University Grants Committee for the past five years* affords an opportunity to consider not only what has been happening to the Universities during these years but also what is likely to, and what should, happen to them in the future. For the moment, both because of the economy campaign and because of an appalling shortage of buildings, the Universities are in a period of what is usually called "consolidation". That is to say, they are digesting the great increase in their intake of both students and money—and also of teachers—since the war, and are putting into cold storage most of their projects for further expansion. Indeed, with the cessation of the Further Education and Training Grants to students coming out of war service, there has been an actual decline in the number of undergraduates from the peak reached in 1949-50. The fall is not very large—from 85,000 to 83,000 full-time students—but it is appreciable in certain faculties. It carries with it no equivalent economies; for during the peak years both teachers and buildings were so heavily overloaded that the fall has done no more than lessen the pressures on both. The Universities, even if they

are not to increase again in student numbers, or to lengthen courses in order to meet evident needs, will be crying out for more money for buildings, libraries, laboratory equipment, teachers and research assistants, and also for meeting the steadily rising costs of existing services.

STATE AID

Already, the State, through Treasury grants, is meeting about two-thirds of total University expenditure, as compared with less than one-third before the war. Indeed, this is an under-statement, for it leaves out of account certain payments made for special services. The State grant has increased in a decade from an annual amount of about £2 million to £25 million—inevitably, for endowment income has risen but slowly and fees have been increased a great deal less than costs. Even if they were raised sharply, most of the burden would have to be carried by public funds in increased scholarships and maintenance grants. We have to make up our minds to the fact that, under post-war conditions, the State has to meet most of the cost of University education.

*University Development: Report on the Years 1947-1952. (Her Majesty's Stationery Office, 3s, 6d.) or may be ordered from British Information Services, Eastern House, Man Singh Road, New Delhi, at Rs. 2-10-0 plus postage.

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At present, the State is doing this under conditions which leave the Universities quite remarkably free from control. The major sums are dispensed by the University Grants Committee, which consists of academic persons. The U. G. C. works directly under the Treasury, and quite apart from the Ministry of Education; it exercises no detailed control over the spending of the money. Till last year, there were indeed certain "earmarked" grants, given for the development of certain kinds of University education which were felt to need a special stimulus—medicine, dentistry, veterinary education, agriculture, Oriental, Slavonic and African studies, and the social studies. These have now been abolished, leaving the Universities to make their own allocations of the total sum received, subject only to a general understanding that they are not now to "let down" the branches of work which they have been specially encouraged to expand. The only other clear instruction that is now being given them is to pay special attention to science and technology; and this they are left free to do as they please, except that what they can do in these fields depends largely on building, for which they get special capital grants from the U. G. C.

THE STUDENT BODY

Since 1939, there have been big changes in the composition of the student body. The proportion of scientific and technological students has grown considerably: the "arts" have relatively declined. There has been, especially in the older Universities, an increase in graduate studies; and everywhere there has been some growth of vocational specialisation. A much higher proportion of students are being paid for, wholly or in part, by grants from public funds. There is unfortunately no satisfactory information about the changes which have occurred in the "class" composition of the students. From what evidence there is, it looks as if the post-war scholarships and grants have not tended,

on the whole, to increase the proportion of students coming from working-class homes. Indeed, this situation cannot easily change until a higher proportion of children from working-class families stay at school up to eighteen. As things are, most of those who continue their education tend to go to Technical Colleges rather than to Universities—a fact which, incidentally, invalidates most of the comparisons made between British and American University education. It is difficult for a country's Universities to be more democratic than its school system.

The U. G. C. in its present report, takes the line that no further expansion in the number of University students is likely for some time to come, that there may be a further fall. It is clearly of opinion that expansion at present would involve reduced standards of entry—pending a growth of the higher ranges of secondary education. It accepts the need for more graduates in science (especially to teaching posts) and technology, but seems doubtful whether there will be enough openings for even the present outflow of "arts" graduates, though "arts", in the U. G. C. classification, include economics and the whole range of social studies. It evidently wants an expansion of science at the expense of "arts"—or at any rate regards this as fitting in with the prospective pattern of employment.

SPECIALISATION

If this is to occur, as it probably will, the whole question of specialisation is bound to come up in a more acute form than ever. Scientific and technological courses are becoming more and more specialised; and the U. G. C. admits the danger that the Universities, under the pressure of vocational courses, may do less and less to teach their students to think or to give them a cultural mastery of the world around them. This danger is the greater because, though there has been no fall in the average ability of University students, despite the expansion of numbers, the proportion of both really good and really bad undergraduates has fallen off; and the "middling" students

most of all need to be taught to think for themselves, and not merely to accumulate information. The knowledge of the danger has prompted some University reformers—notably Lord Lindsay, whose ideas are now being tried out at the new University College at Stoke-on-Trent—to stress the importance of a general "cultural" introductory course, including both "arts" and scientific subjects. But this would almost inevitably involve either a four-year first degree course or a fourth year of graduate studies as a necessary minimum for acquiring the qualifications for a job. Lack of buildings and teachers rules this out for the present; and the U.G.C. falls back on the more manageable alternative of a fourth year for a selected minority—which is not a satisfactory solution.

Indeed, there is no solution within the existing limits of buildings and finance, unless the amount of factual knowledge demanded in the special fields of study can be reduced. But how difficult this is in practice is shown by the current trends in medical education. The Goodenough Committee recommended a shortening of the medical course by reducing the factual burden; but actually Universities are tending to make it longer. In other fields also, the tendency of the professional bodies is to demand more specialist training and the accumulation of more and more facts, though this obviously tends to leave the slower students with less and less leisure to think for themselves.

TEACHING BURDEN

There is another aspect of the same difficulty. Teachers, as well as students, need leisure to think; and for teachers it is particularly important to have time both to do some research and thus keep themselves up to date in their own subjects and to follow developments over a field wider than their particular specialism. But the teaching burden grows heavier, not only because there are more students, but also because more stress is being laid on the need for "tutorials" as well as lectures, and for

closer individual touch between teacher and student. University staffs have been greatly increased—from 4,000 before the war to 10,000 today—and the staff to student ratio has risen from 1 to 10 to 1 to 8; but, despite this, the average teacher has a considerably heavier load, and therewith less time for research or thinking. For one thing, the burden of administrative work has grown immensely, without any corresponding development of secretarial or other help; and there is also the financial factor. Outside medicine, University salaries are low (and pensions more than low) in comparison with those in most professions; and this sets too many teachers to earning honest pennies where they can, in order to eke out their regular salaries.

There is, then, much that is unsatisfactory in the position and prospects of the Universities. But there is no reason to be gloomy about what they are doing. They have come through a period of very rapid growth without a fall in quality of either teachers or students—and that is much. It will do them no great harm if their rate of expansion is slowed down for a time, provided that they are not forced actually to slip back. Nevertheless, such a pause can only be regarded as a period of getting ready for a further advance. There is absolutely no reason for believing that we are anywhere near providing a University education for all those who are capable of benefiting by it, as soon as the schools have equipped themselves to give the required preparation to larger numbers. The Universities are less the preserve of a limited social class than they were a generation ago; but they are still not recruiting to anything approaching the right extent the children of manual workers. To meet the needs of a democratic society, either they must expand much further, or there must be a great growth of Junior Universities—or whatever they may be called—to give a chance of higher, not purely technical or vocational, education to much larger numbers.

—*The New Statesman and Nation*,

Academic Mobility in the Commonwealth

BY SIR CHARLES MORRIS, *Vice-Chancellor, University of Leeds,*
(From "Nature").

AT the recent Congress of Universities of the Commonwealth at Cambridge, at which more than eighty universities and university colleges were represented, there was a lively and most interesting discussion on "Academic Mobility in the Commonwealth". A previous Congress five years ago at Oxford had pressed for vigorous action to be taken to promote interchange of both senior and junior scholars between the Commonwealth countries; and following that Congress the United Kingdom Government made available through the British Council rather more than £ 30,000, so that a start could be made with the pilot scheme.

Under this scheme, provision was made for three categories of scholars: very senior and distinguished people paying short visits on the invitation usually of several universities; professors and other established scholars on leave from their own universities for about a year; and junior scholars able to spend one or two years abroad at the beginning of their professional academic careers. It was clear from the discussion at the Congress that the minds of the universities in other Commonwealth countries have been working along the same lines, and a great deal of progress has been made in many countries.

The British Council scheme clearly covers only a part of the total movement between universities, but its role was recognized to be an extremely valuable one; the Congress showed itself particularly interested in the visits arranged in the first category mentioned above, namely, the short visits of very senior and distinguished people. In the meantime, it was obvious that there are some most desirable developments not covered or certainly not sufficiently covered by any of the arrangements in

operation within the Commonwealth—in particular, movement between the university colleges in the Colonial countries and the rest of the Commonwealth, and cross-movement between the 'peripheral' countries of the Commonwealth themselves. On the first point it was announced to the Congress that the United Kingdom Government has now made a fund available to enable similar arrangements to be made with the university institutions of the Colonial countries.

NEED FOR A COMMONWEALTH FUND

After a lively debate the Congress passed a resolution urging member universities to seek suitable opportunities for approaching their Governments with the request that they should contribute to "a co-operatively administered Commonwealth Interchange Fund". It need not be said that the Congress showed itself well aware of the high desirability of the movement between the universities of Commonwealth countries and of non-British countries, notably the countries of Western Europe and the United States. Tribute was paid especially to the success of the Fullbright scheme.

This was perhaps the most interesting instance of a resolution of the last Congress five years ago being actually brought into force. It was a significant instance. The zeal for promoting movement between universities has greatly increased in the past five years. Many speakers at the Cambridge meeting testified to the great value of interchange of undergraduates and young graduates; and a great deal of thought was given to the well-known problems involved in making it easier for members of the academic staff of a university in one country to move to a

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permanent appointment in another country.

There was no kind of suggestion by anybody that too much importance was being attached to such movement or that the zeal for these developments was getting out of proportion. The only

hesitant voices were from those who feared that movement between Commonwealth and non-British universities might possibly suffer. There is no question that the Congress as a whole was most desirous that this should not be so.

Conscience

By Sri P. N. Ghose, Howrah.

Conscience has been aptly defined as the voice of God speaking within the breast of man. It is that moral principle which prompts us to act according to our conviction and condemns us whenever we act against it. A tender conscience is as sensitive to evil as the apple of the eye is to dust. Conscience is like a stern judge sitting up ever awake in the breast of man, prompting, approving, warning, restraining and punishing. It awards the punishment of the heart, which sometimes becomes terrible enough to drive a sinner to madness. It is the mainspring of morality, the fountainhead of duty and the cornerstone of religion.

But, after all, conscience is a variable thing. The lawyer's conscience differs from the priest's conscience. The soldier's conscience bids him slay his brother man: the Quaker's conscience forbids him to do so. The politician's conscience tells him that it is no sin to tell lies, the hermit's conscience will not tolerate the slightest deviation from the truth. Again in the same man the conscience of youth does not agree with that of age. Thus, it will be seen that the more we

examine the consciences of different men of different avocations and stages of culture and refinement, the more we are convinced of the endless changes to which human conscience is liable. A refined conscience is the result of good training and close self-examination.

But because conscience is such a variable thing, should we cease to respect its authority and obey its dictates? No: everyman's conscience is to him the best guide and the highest authority. I must follow my own conscience, whatever it may be, without minding whether it agrees with other people's conscience or not. What I think to be right, according to the light which God has given me, may not be right for all men. Of right and wrong there cannot possibly be any fixed standard which may serve as a model for all men. Under all circumstances, what is right for the Zulu cannot possibly be right for a man of education and culture. The only danger that we should guard against, is that we do not deceive ourselves by inventing faulty reasons in order to support a guilty conscience.

NOTICE

Sri M. C. Srinivasan has been appointed as one of our representatives. He is authorised to receive subscriptions and to book advertisements.

Manager,

THE EDUCATIONAL REVIEW.

Editorial

THE Parulekar Committee appointed by the Government of Madras to enquire into the modified

The Parulekar Report: scheme of elementary education recently introduced in the State have

issued a report, approving of the scheme and suggesting a few minor modifications here and there to make it work more smoothly and realise its objectives better. The basic features of the modified system are three - the reduction of school hours, the organization of an activity programme outside school hours and the shift system. The Committee's Report points out that the reduced school hours prevail in many parts of the world, including Soviet Russia, and that the shift system in elementary schools has helped various countries to make swift progress in mass education. It appears to the Committee to be a practical solution for

the problems of finding adequate finances, teachers, equipment and buildings for expanding education according to the directive in the Constitution. As regards the activity programme outside the class hours, the Committee observe: "The idea that the community must take its full share in conducting education by making the out-of-school programme its own is a sound one. But conditions must be created for the community to step in and fulfill the idea."

The Committee has made several practical recommendations to solve many of the problems in detail arising out of scheme. They suggest that one full-time or at least part-time worker on an honorary or paid basis should be appointed in each village or for a group of villages to be responsible for the organization of the out-of-the-school programme with the maximum local cooperation. Craftsmen,

Step by Step to English

By INA DEAN, B.A. (HON.)
Diploma in Pedagogy, University of London.

We should like to bring to your notice a new series of Readers based on the Educational Department's syllabus for 1953 onwards. This series is called *Step by Step to English* and consists of a General Reader for Language Study, a Teachers' Book, and Supplementary Readers for each year.

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it is recommended, should be put through short courses of doing their jobs scientifically and trained to receive and look after the instruction of children in their own workshops. Teachers may be required to teach one set of subjects in the morning session, and another set in the afternoon. The alternation of sessions may be permitted on a weekly basis, if necessary. Targets for additional enrolment may be set up, and the number of pupils on roll per teacher should be increased, in accordance with the requirements of the shift system. The location of existing schools may be adjusted wherever necessary and new schools opened so as to secure that every school-age child has a school within reasonable distance.

One of the most important recommendations of the Committee is about the salaries of teachers : "It is our considered opinion that an appropriate increase in the salary of teachers without any delay is one of the essential prerequisites for rousing and sustaining their enthusiasm and devotion in the present work. Our recommendation is that, within the limits of finance, the best that is possible should be done for the teachers."

Dr. Parulekar in a separate note draws attention to the possibilities of applying what is known as the "Madras system" in the cause of expanding education. After pointing out that the use of older pupils as "monitors" to assist teachers prevailed all over India, he draws attention to the introduction of the system in England consequent on its accidental discovery in a school in Madras by Dr. Bell. And "it was this 'Madras system' (also called the 'monitorial system') which paved the way for mass education in England during the first 20 or 30 years of the 19th century." It is suggested that Madras should make use of the older pupils to run its schools.

The Parulekar Committee have to be heartily congratulated for the thoroughness with which they have carried out

the task assigned to them and for the practical, detailed recommendations they have made. Misunderstandings of the scheme, born of political prejudices, and disapproval of the scheme on account of fundamental principles of politics or social philosophy, are not likely to change after a perusal of the Report. But few impartial observers, wishing to acquaint themselves with the scheme, its suitability and its prospects of success, are likely to remain unconvinced after a study of the Report. It is therefore in every way a valuable document.

Mr. Sri Prakasa's address to the new Andhra graduates at Waltair on December 12 pleaded for **The Andhra Convocation Address :** a radically changed outlook on the majority of professions and vocations carried on in the country.

Education during the British period had come to mean academic studies in English, and the administrative services in the country and the so called learned professions absorbed the products of this education. All the other professions came somehow to be regarded as disreputable, because of the notion that those who practised them were uneducated. It is no doubt the survival of this feeling that has raised such a storm of protest over the modified scheme of elementary education in Madras. It is thought by the critics of the scheme that the modified scheme is intended to encourage pupils to stick to less honourable professions and take away from them chances of pursuing the more respectable ones.

The Governor of Madras pointed out that the only genuine way of uplifting the masses was to elevate the various professions followed by them and look upon these professions as high, elevated, respectable and honourable. Educated men should not turn their backs on these professions, but make them yield proper returns in material profit by working them in the best possible way.

The notion that our craftsmen were uneducated and disreputable arose in the British days, under the influence of the craze for learning English. They knew no English, and were therefore regarded as uneducated, if not uncivilized. The professional education they underwent and their mature cultural outlook were not at all appreciated. When now education of the modern type is sought to be made universal, it cannot confine itself to mere academic studies or training for administrative services and the learned professions only. We cannot dispense with the trades, crafts and vocations by which the country lives and labours. We must educate those who have aptitudes for them as well as those whose tastes are academic. And it is wrong to make invidious distinctions among them. That is the point stressed by Mr. Sri Prakasa, a point which has to be placed both before public opinion and the makers of educational polices.

A serious situation is developing in West Bengal with the decision of the teachers of the State to

The Demands of Bengal abstain from work from the 10th of February 1954.

Teachers : It is proposed that on the 11th February teachers

from all over the State will march in procession to the Legislative Assembly, if it is in session, or to the Secretariat otherwise, and there remain squatting peacefully and non-violently till their demands are met. The December issue of the *Teacher's Journal*, the organ of the All Bengal Teachers Association, gives an address by Sri Manorajan Sen-gupta, the president of Association to editors of newspapers on the 29th of November. The address makes it very clear with the help of statistics (i) that the West Bengal Government spends much less on education than many other State Governments, (ii) that the teachers in Bengal get paid much less than in many other States and (iii) that very

unsatisfactory provision has been made for paying D. A. to them. Their demands are also very reasonable and modest. They want that the pay scale determined in the new school code by the statutory Board of Secondary Education should be immediately enforced. The pay structure here recommended is the very reverse of extravagant. The minimum is Rs. 70 per month, instead of Rs. 50 as now: for a graduate teacher Rs. 80, instead of Rs. 60 as now: for a trained graduate Rs. 100 instead of Rs. 75 as now: and for those holding masters' degrees Rs. 125. The second demand of the Bengal teachers relates to D. A. Here too they want nothing more than the implementation of a recommendation made more than two years ago by the Board of Secondary Education, that the Government should pay D.A. to aided schools teachers at the same rate as that at which they pay teachers in their own employ, namely, at the rate of 17½% of the salary with a minimum of Rs. 35 per month.

The West Bengal Government is not very happily situated in respect of finances. But still the problem of a living wage for teachers cannot be indefinitely postponed. We trust that long before the date fixed for the strike, the problem will be tackled successfully and a satisfactory arrangement reached between the teachers and the Government. The All India Educational Conference, which is meeting at Calcutta at the end of the this month, can offer its good offices in the settlement of the dispute. Something practical must be done, and done soon, if a grave situation which may have its repercussions all over India, is to be averted. Already reactions have begun in the neighbouring state of Assam. At a conference held at Silchar on November 22, the aided high school teachers of Assam decided to go in for a strike, if their demands were not conceded before March '54.

The Parulekar Committee's Report

The following are extracts from the Report of the Committee presided over by Dr. Parulekar on the Modified Elementary Education scheme in Madras.

The question of implementing the directive of the Constitution, that "the State shall endeavour to provide, within a period of ten years from the commencement of this Constitution, for free and compulsory education for all children until they complete the age of fourteen years," was carefully examined in 1950. On the assumption that there were about 50 lakhs of pupils in the Madras State who were yet to be brought into schools the Government desired a plan to be prepared to achieve this in a period of ten years. Accordingly a plan was prepared in 1950 to increase the enrolment by 5 lakhs every year for the next ten years. *In order to bring annually an additional 5 lakhs of children into schools an estimated annual increase of one crore of rupees would be required, thus resulting in an additional annual expenditure of Rs. 10 crores at the end of 10 years.* In addition to this, the cost of training teachers would have to be taken into account. But the financial difficulties were such that in the very first year when the Scheme was examined it was possible to provide in the budget only an additional sum of Rs. 5 lakhs and that position has not altered since then.

No special steps were taken during the last 15 years either to revise the elementary school curriculum or to improve the activities of the children. Some of the witnesses particularly pointed out the overloading of the syllabus in Geography. Handicrafts have not progressed in lower elementary schools. School buildings are poor and inadequate and playgrounds are non-existent in most cases.

To sum up, the position is as follows :—

(1) Only 41.2 per cent of children of the age-group 6 to 12 were attending

school in the year 1951; the remaining 58.8% have to be brought into schools.

(2) For the normal method of expansion by increasing teachers and school buildings, there does not appear to be any immediate prospect of the necessary money being available.

(3) It does not appear to be possible to expand rapidly the basic type of school.

(4) The elementary school curriculum is in need of revision.

(5) There is considerable wastage and stagnation.

(6) The school buildings are generally inadequate and uncomfortable.

THE MODIFIED SCHEME

The following is a brief outline of the Modified Scheme.

(i) The number of school hours for children in standards I to V in all elementary schools in non-municipal areas is reduced from 5 hours to 3 hours per day. The 3 hours are divided into four periods of 40 minutes each, with not less than two intervals totalling 20 minutes. The Scheme, therefore, reduces school hours for children.

(ii) The pupils in standards I to V are divided into two separate batches and taught in two separate sessions every day. Thus the school works daily in two sessions. The attendance of each batch will alternate from the first to the second session from day to day or from week to week, so that both batches get an equal chance for morning and afternoon hours. The same teachers work in both the sessions. The school works for six days in the week, but the total number of working days for the whole year continues at the prescribed minimum of 220 days. There will be no retrenchment of teachers on account of this arrangement. "The first good result that should

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come from the two-session school is that as big a proportion as possible of children who are not now in school would be brought in."

(iii) The reduction of school hours will naturally leave the pupils with more time outside the school. An attempt is made to devote at least part of this free time to a fuller education of the children. Arrangements are contemplated whereby children will have an opportunity to observe and study the various useful and productive activities of the community and thus develop a growing sense of the dignity of bodily labour. Outside the school hours, children will be able to help their parents in doing the work necessary for the family maintenance, others can learn some handicraft or do some other useful work. Emphasis is laid on the idea that for several reasons it is better for children to learn handicrafts from traditional craftsmen and in the natural social setting in which they are carried on.

(iv) The Scheme affects only the lower elementary standards (I-V) of all elementary schools in non-municipal areas and does not apply to any basic school.

(v) The out-of-school programme is intended to be implemented without actual compulsion by creating a mental climate and external conditions favourable to it.

Around these principal items, the Scheme has furnished a number of details in order to elucidate clearly the intentions of the sponsors and to show how the scheme may be successfully implemented.

What is quite evident from the points mentioned above is that the Modified Scheme is very similar to the Shift System, but with this difference that a programme of activity-education for children during the hours spent outside the school, is added to it.

We shall confine ourselves to the three fundamental features of the Scheme, viz., three-hour schooling, increased enrolment and out-of-school activity. Judged by these and taken along with our recom-

mendations, we consider that the Modified Scheme is educationally sound and that it offers a practical solution to the problem of carrying out the directive of the Constitution.

It is claimed that although the Modified Scheme of Elementary Education reduces the daily hours of attendance at School from 5 to 3, it will not affect the time devoted to and the content of academic work formerly given in the first five standards of the elementary school. It is pointed out (Guide Book pp. 7-8) that formerly 21 periods of 40 minutes each were assigned to this work and that in the new scheme also the same number of periods is provided for that kind of work. In the old scheme out of a full five-hour day, nearly 2 hours were set apart for such activities as physical training, handicraft, etc. In the new scheme such work will be done outside the school. It is, therefore, claimed that the Modified Scheme does not interfere with the time and content of academic instruction imparted under the old system of full-time teaching.

A scrutiny of the statement showing the distribution of hours or periods among the several academic subjects shows that the claim made is reasonably justified (Vide the table given in the next page).

It may be seen from the above table that the total periods for the 10 subjects indicated on page 7 of the Guide Book on the old basis will come to 23 periods. We have, therefore, in column III suggested a slight modification to restrict the number to 21 periods in the case of standards I and II and 22 periods for standards III to V so that some time may be available for optional subjects. These 2 or 3 extra periods thus made available may be utilised, as before, for teaching an additional language (other than English), handwork, needlework for girls and training in orderly movement. It would appear that originally the only first five subjects in the above

	I Periods under the OLD SCHEME	II Periods under MODIFIED SCHEME	Slight modifica- tion now SUGGESTED by the Committee.	III
	Stds. I-V.	Stds. I-V	Std. I & II	Stds. III to V
Language	8	8	10	8
Elementary Mathematics	5	5	5	5
History & Geography	2	2	—	3
Hygiene	2	2	1	1
Civics and Moral Instruction	—	—	1	1
Total	19	19	1	1
Nature Study & Gardening	2	2	—	—
Physical Training	2	—	—	—
Music	2	Singing	1	1
Handicrafts	5	Drawing	1	1
Total	30	23	21	22
Optional subjects—Drawing additional language, etc.	5	1	3	2
GRAND TOTAL	35	24	24	24

table occupying 19 periods were considered to be necessary for class room instruction under the Modified Scheme. But the Guide Book includes in the ten subjects mentioned there Nature Study, Singing and Drawing also.

It may be noted here that unless the old idea that a full day's teaching (five hours) is necessary to acquire a fair knowledge of tool subjects is eradicated, it is difficult to persuade parents to send their children to a basic school. This old view, we believe, is steadily weakening, but its strength is still far from negligible. If it is possible to prove by an extensive effort of the sort contemplated by the Modified Elementary Education Scheme, that reduced hours of instruction will not harm the attainments of children in the traditional school subjects, the common man will accept the basic education scheme as a desirable system of education. Long established traditions are hard to break in all fields of human activity, and it requires courage and vision to launch a reform that will break an old

tradition and open new paths for the promotion of human good.

Proposals for a short school day are contained in the Report of the Committee for Educational Reform in Mysore (1953) p. 83. "Taking the week as a unit, there will be 21 hours at 3-1/2 hours per day in the mornings only.....The above 21 hours may be spread over 42 periods of 30 minutes each.....The primary classes should be held in the mornings leaving the afternoons free for manual labour, cultural and social activities. All primary classes should be held for 6 days in a week working for 4 hours every day with an interval of half an hour." The recommendation of the Mysore Committee is different from the Modified Scheme because no provision is made for the shift system therein. But the time provided for schoolroom work is limited to 21 hours per week which includes 5 hours of craft and manual work. Thus the time available under this scheme for academic studies is only 16 hours per week.

(To be Continued)

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